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and defective nurture. Probably an equally good case can be made out for the exact opposites of these vices, and possibly the fact is that, with the vast majority of boys, moral adjustments are made according to the moral efficiency and practices of the enveloping group. If so, what is called badness or goodness *by nature* loses practically all of its individual moral color, the remaining pigment being due to heredity in the form of a sound or damaged nervous system.

In addition to the sane and reflective treatment of the specific ethical problems of boy-life, the author adds a chapter on "The Birth-right of the Child," in which he treats very briefly such subjects as child-labor, industrial education, vocational guidance, the playground movement, the juvenile court, and clubs and associations. The quotation on page 251 is probably from Judge Julian W. Mack, William being a misprint. As is indicated in the subtitle and introduction, the book is not intended for boys, but for those responsible for their training. The adult reader, however, may not enjoy the repetition which seems rather suited to less mature minds.

ALLAN HOBEN

UNIVERSITY OF CHICAGO

Le syndicalisme et la prochaine révolution. By DUFOUR, Former Professor of Political Economy.

Within its professed limits this work is an excellent presentation of the position of the French Syndicalists. It should take equal rank with Paul Louis' *Le syndicalisme contre l'état*. These limits are that it deals with France only, and that it presents the arguments of the movement in an abstract and logical form without undertaking in any degree to describe the movement itself. It describes, not the world-wide movement loosely called Syndicalism, but the doctrine of the French school, which the author regards as "perfectly coherent, perfectly demonstrable, and perfectly demonstrated."

A large part of the work consists in the usual Syndicalist reaffirmation of ultra orthodox Marxism. The middle class is absolutely of no consequence (p. 58). The liberal professions are all bitter enemies of syndicalism (p. 180). Labor is absolutely one and indivisible, and every strike is a class-struggle (p. 181). The submission of present governments to financial oligarchies is a permanent feature of every political government (p. 184). Syndicalism will force the small agriculturists to abandon their farms (p. 436).

The expropriation of the middle class and the increase of the misery

of the working class, however, have not taken place to the degree political Socialists had hoped for (*sic*) (p. 222). Moreover the working class is divided, but only by ideas, not on economic lines. Strange, this refusal of Socialists and Syndicalists alike to accept an economic explanation for the increasing class struggles between the upper and lower classes of labor!

Combined with this orthodox Marxism is a large measure of pure anarchy. The mixture is by no means merely mechanical, but is rather to be likened to a chemical combination, for every close student must admit that Syndicalism is neither Marxism nor Anarchism. Typical anarchical statements are the following: The state is a parasite without any economic function; universal suffrage is one of the chief obstacles to social revolution (p. 181); any economic action of the state is an interference with the normal process of production (p. 186); such activities must be reduced, and the sovereignty of the state abolished; to make a revolution means to the Syndicalist to destroy all government institutions, to the Socialist it means to take possession of the state.

But in spite of these anarchist positions, the Syndicalist is no Anarchist even in practical life. Dufour points out that French Syndicalists often vote for Socialists, even when they refuse to allow their unions to have any relations with the Socialist party. This seems to show, then, that the statement that "in France the Socialist party has no serious influence on the working class" is only partially true. There is, on the contrary, much in common between the two movements, especially on this fundamental proposition, mentioned by Dufour, that until the Socialists control society, legislation cannot raise wages in proportion to the increasing productivity of machinery. Nor do the French Syndicalists believe that this can be accomplished by labor union any more than by political action. In this respect they are to be contrasted with the so-called Syndicalists of England and America who are opportunistic, economic Socialists believing in the immediate possibility of forcing capitalism back step by step through labor-union action and without a revolution.

The American and British Syndicalists are interested in partial strikes and sabotage. The French Syndicalists are interested in general strikes, insurrection, and disintegration of the army. The French are more Socialistic than the others, but they are also more tied to traditions of the past, and especially to the traditions of violent revolutions which naturally reign among the French working people.

Dufour, for example, is an evident admirer of Marat. He does not

counsel violence, unless the ruling class resists, but he predicts that they will resist. So, in his concluding paragraph, the most emphatic position possible, he advises the Revolutionists to remember all the infamies that will have been committed against them by the *bourgeoisie* in order to defeat the establishment of a new régime. "Any individual who will then be coward enough to make an appeal to our pity should be immediately struck down. A blood bath must be proclaimed against the ruling class and must equal the total of all those they have practiced for a century on the workers. Even then it will never be possible to settle the debt that the employing class owes to the working class." The book gives an accurate and consistent summary of the French Syndicalist doctrine.

WILLIAM ENGLISH WALLING

LONG ISLAND, NEW YORK.

Art for Life's Sake. By CHARLES H. CAFFIN. The Prang Co. 1913.

Mr. Caffin has discussed aristocratic and democratic ideals in art and life, education, nature as the material of art, beauty, ugliness, naturalism and realism, religion, morality, machinery, from the standpoint of aesthetic aims. His purpose may be stated in his own words: "I have tried to show that the idea of Beauty, not metaphorically but actually, involves whatever makes for the Healthful and Happy Growth of the Individual and Collective Life. Inspired by this ideal of Beauty and working through the methods of the artist, men and women may become artists of their own lives and co-operate as artists in the whole life of the community." The very suggestive treatment of this worthy theme did not need the lavish use of capitals to make it vigorous and impressive. The argument is strong and convincing.

C. R. HENDERSON

UNIVERSITY OF CHICAGO

La Identificacion Dactiloscopica. Per FERNANDO ORTIZ. Habana: Imp. "La Universal," 1913. Pp. 282.

Our Cuban neighbors keep in touch with the studies of criminology and have given us a good treatise on the "finger-print system" of identification. The various methods are described historically and analytically, and the entire technique is presented with effective illustrations. The applications of the system of identification to civil affairs may prove to be as valuable as they have been found in connection with criminality.

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